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This Month's Front Cover

THE CALM BEAUTY OF A WINTER DAY

EDITORIAL

THE UNCERTAIN FUTURE

The new year comes upon us filled with the promise of new things. It is difficult for the human spirit to function in uncertainty, each one of us require a positive set of values both material—and more especially—spiritual, to fulfill our destiny as human beings; beset by dangers, yet ever able to meet the challenge; and triumph over defeat.

The disaster suffered by our nation in the senseless assassination of President John Fitzgerald Kennedy created a feeling of horror in the minds of people throughout the world. All humankind was united as never before in this century by an act of wanton savagery, the most eloquent speakers of our generation failed to find words to express their horror and grief. The physical expression of a talented, erudite, wonderful leader was ended by one—or by a combination of cruel benighted persons—whose only outlet was hatred of so much that was bright, beautiful and promising in our country's

leadership and authority. As I write, the news comes that President Johnson has appointed a commission headed by Chief Justice Earl Warren to investigate the murder; we must all pray that the full truth will emerge.

The machinery of government did not cease for an instant, but the life of a devoted family was blighted forever by the cruel black frost of hatred. We human beings seem to be forever teetering on the abyss of ominous and unknown dangers. That we are not engulfed completely is the direct result of the power of Infinite Spirit. Our country has suffered and won its way through terrible wars in this century; we shall never grow accustomed to war, our whole national thought is directed to the ways of peace. But; we become innured to suffering and death on the field of battle, each of us in our own way dies a little when a soldier falls, this we have learned to accept. It is not possible for us to understand vicious murder in the midst of happy cheering people, dressed in holiday attire to gladden the way of a beloved leader.

One stern lesson is forced on our unwilling minds, we are engaged in war every day of our earth life. An unceasing war against ignorance and hate. We obtain no comfort, no satisfaction, from the fact that the alleged assassin was in turn struck down, grief is compounded, sorrow is heaped on sorrow that the members of another family must suffer. It is like the ancient simile of a stone being cast into the waters of a quiet lake, the waves and ripples fan out to far and distant shores.

Our western world has known no peace, no rest, since the day Charles First of England was executed. On that day the divine rights of Kings ended and the first seed of the American revolution was sown. We know, we have seen, that this sowing was a wise and divinely ordained sowing. The flower and fruit of our great nation is the finest evidence that the seed of a better day for humanity fell on fertile soil. The French revolution was another evidence of the need for change, time and events have followed thick and fast, it is as though the world lived in a fever of freedom too heated for some people to ever regain health and sanity. The short time since 1916 has seen new nations and new forms of government grow in our world and with the new ways of thinking an apparent breakdown of all that man holds dear and noble.

Democracy as a form of government developed in ancient Greece and it came to full flower in the city state of Athens. It fell in face of the advance of imperialism, it rose again in England at the time of Magna Charta. It's uncertain course was fully stabilized in the great American Republic. The agonizing question now forced upon the citizens of this republic is—do we appreciate our blessings, our

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THE PARABLE OF THE SOILS AND SPIRITUALISM



Rev. R. F. Nye

"They have Moses and the prophets; let them listen to them." But he said, "No, Father Abraham, but if someone will go to them from the dead, they will repent!" He answered, "If they will not listen to Moses and the prophets, they will not be convinced if someone rises from the dead." Luke 16: 30-31

And from "Love Almighty & Ills Unlimited" by Austin Ferrer:

"Of all consolations the most glib and the most indecent in the ears of unbelievers is the promise of an invisible and an eternal good. 'The boy was smashed against the wall, his life ran out in blood and soaked away in the grass, but his soul is saved and treasured, every drop; all will be poured back into immortal veins; it will animate the body of his glory; he will see the face of God, and enjoy a happiness in comparison with which the best pleasure of his golden youth was the shadow of a shade.' The offense here is not that the compensation is either inadequate or irrelevant, but that it is fantastic and unproved. Anyone can spin phrases about a world hidden from sight, where all journeys end, and from which no traveller returns. And yet there is no other consolation but this which carries any force. The issue is all or nothing; either we believe, or we do not.'"

Austin Ferrer is an Anglican priest (Episcopal), Warden of Keble College, Oxford, England, and has a prodigious reputation as a theological lecturer, preacher, and author. I have never read a more stark division of what spiritualist **know** and what Churchmen **think** they know: "fantastic and unproved . . . anyone can spin phrases about a world hidden from sight, where all journeys end, and from which no traveller returns." And then the unintentional tribute to Spiritualism: "And yet there is no other consolation but this which carries any force. The issue is all or nothing; either we believe or we do not believe."

Chairman Khrushchev at the January, 1963, East Berlin Communist Conference, addressed his hearers on the futility of a world-wide thermo-nuclear catastrophe. "Comrades," he said, "to put it in a nutshell . . . it is not advisable to be in a hurry for the other world. Nobody ever returned from there to report that one lives better there."

It is interesting to note the comradeship of minds which jointly paraphrase Hamlet's soliloquy: "the dread of something after death.

The undiscovered country from whose bourne No traveller returns," as if the expression of a mood of Hamlet's un-

stable character was more veridical than the experience of Barnardo, Marcellus, Horatio and Hamlet himself upon the platform before Elsinore Castle, where they experienced visual and audible evidence of the presence of the murdered King.

The question "why do people respond differently?" is ancient, but it has also long been evident that what we bring to the phenomena of life conditions our response to the phenomena of life. Whitman wrote:

"The song is to the singer, and comes back most to him,

The teaching is to the teacher, and comes back most to him,

The love is to the lover and comes back most to him,

The gift is to the giver and comes back most to him—it cannot fail,

And no man understands any greatness but his own, or the indication of his own."

Response to life is the measure of our capacity to respond to life. Each is responsible for the kind of soil into which the seed of truth is sown. Jesus' parable of the soils reveals his understanding of the various responses to the seed of the glorious Kingdom. You are familiar with the parable. Jesus said: "You must listen closely then to the figure of the sower. When anyone hears the teaching of the kingdom and does not understand it, the evil one comes and robs him of the seed that has been sown in his mind. That is what was sown along the path. And what was sown upon the rocky soil means the man who hears the message and at once accepts it joyfully, but it takes no real root in him, and lasts only a little while, and when trouble or persecution comes because of the message, he gives it up at once. And what was sown among the thorns means the man who listens to the message, and then the worries of the time and the pleasure of being rich choke the message out, and it yields nothing. And what was sown in good ground means the man who listens to the message and understands it, and yields one a hundred, and another sixty, and another thirty fold."

The branch of biology that deals with the relations between living organisms and their environment is called ecology. It teaches that that life prepares its own environment—a truth which has profound spiritual significance in our endeavor to understand the different soils which condition response to the seed of the sower. "A good soil is really a combination of three basic ingredients. First, the rock particles that are its foundation; second, organic matter given it by dead plants and animals, and third, a community of living plant and animal organisms." (The Web of Life by John H. Storer—A Signet Key Book).

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An analogy between man and soil can be made at length, but suffice it to note that personal individuality is like unto the rock particles which are the foundation of the soil; man's social inheritance is like unto the organic matter given the soil by dead plants and animals; while the living society in which a person lives is like unto a community of living plants and animal organisms. Response depends upon the kind of soil that receives the seed.

The parable of the soils helps explain the limited response to the seed of Spiritualism. The parable is about the soil of human understanding and response into which the teaching falls. "And there were gathered unto him great multitudes"—they were the soil! Why had they come? Many from idle curiosity. So it is with some who attend a Spiritualist service or go to a seance. Perhaps they have looked at the caricature of a seance on a TV program and they go with the same mind they would visit an amusement arcade. They are like the soil along the path, trampled hard and impervious to the seed. They are superficial persons who see and hear with no understanding. Such persons are wholly involved in surface experience. However, their path will eventually be ploughed by the ploughshare of loss and pain in cruel mercy to make furrows for new response to the glorious Kingdom.

And other seed fell upon rocky soil, shallow soil with a ledge of rock two or three inches below the surface. On such ground the harvest follows the rule of "quickly come, quickly go." A spirit-message may be heard with interest, but there is no follow up of quick enthusiasm. The thin soil favors a quick growth which withers from lack of moisture; there is little preparation for response and growth. He "at once" accepts it joyfully, but it lasts only a little while.

I expect you have observed persons momentarily excited by what they have heard from the platform—or in a seance—but their enthusiasm soon fades. With others it may be as with him in the parable; when criticism comes because of his Spiritualist involvement he gives it up at once. The pressure may be ridicule by family and friends, or from minister or priest but his experience has shallow root. Sometimes the challenge is of theological reappraisal.

I have personally known an instance when one had received many generous hospitalities from a medium with blessings of healing and love from his great spirit Control. The recipient, upon **theological** dogma, turned against both medium and control.

And other seed was sown among thorns, not on the ground already covered by thorns, but on land "fouled by latent weed-seeds. As a boy in Vermont I saw fields brilliantly but ruinously streaked with orange colored devil's paint brush. The weeds were not visible when the

crop was sown; they were in the uncleaned soil . . . Jesus says men listen to the message and then . . . the worries of the time and the pleasure of being rich choke the message out, and it yields nothing. What a sad conclusion from the hopes that were so high and the enthusiasm which competed with the thorns . . . "it yields nothing."

The worries of the world, the daily strains and stresses of living make one oblivious to the truth that only in wholehearted response to personalities of love can all—other things be added unto him.

Inherited religion, like the organic matter given the soil by dead plants and animals may become a substitute for the community of living plant and animal organisms.

Creedal and ecclesiastical Christianity since the third century has quenched the freedom and creativity of the spirit. It is a sobering fact that the church bearing the name of Christ is, to a lamentable degree, the spiritual heir of the Phariseism which aroused Jesus' ire. "But alas for you, you hypocritical scribes and Pharisees, for you lock the doors of the Kingdom of Heaven in men's faces, for you will neither go in yourselves nor let those enter who are trying to do so." Many of Jesus' parables were an indictment against them; he exposed their many sins and shortcomings, he replied to their queries and criticisms, he warned his disciples to beware of them.

Jesus said the seed sown among the thorns was choked out by the pleasure of being rich. This was in keeping with his teaching about material riches; their vanity; they disappear after death; the soul may be lost on account of them, they often destroy the good seed in the heart; much wealth is not always a sign of success; the soul is worth more than all the world. He describes spiritual riches in various ways: purity of heart, riches of faith, the treasure hid in the field, the pearl of great price, choosing the good part, rich toward God.

Comparable to the ecology of the community of living plants and animal organisms is the ecology of the soul in its living environment of interpersonal relations. We live within a complex of interests, social, political, religious—with many pressures of conformity and uniformity. The manipulators of power understand the idolatry of current ideas and operate accordingly. Ecclesiastics associate the special favor of God with their own advantage in life. The official position of the Roman Catholic Church was stated by Pope Pius X.: "The Church is essentially an unequal society; that is to say, a society comprising two categories of persons; pastors and the flock; those who hold rank in different degrees of the hierarchy, and the multitude of the faithful. And these two categories are so distinct in themselves that in the pastoral body alone reside the necessary

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right and authority to guide and direct all members toward the goal of society." (Vehementer, II Feb. 1906)

Mr. Darius Lyman makes it evident why Spiritualism is acceptable to every type of ecclesiastical or sacerdotal religion. He takes the acme of Spiritualist phenomena, Materialization, as illustration: "At first thought one would be inclined to credit the theologians with a ready predisposition of faith in the fact of materialization . . . Why, then, is the alleged modern fact of materialization so distressingly offensive to them?"

"Because, if a fact, its tendency is to depress human authority in matters of religion, to make every man his own mediator, and thus to do away with that army of clergymen and priests who perform—honestly, it may be—fictitious services of mediation **between God and others than themselves**. There is a very large class whose interest it is to make the access to God, or the gods, as circuitous as possible. Like all middlemen, they do like compendious methods for the exchange of commodities. But when our invisible friends, called spirits, invest themselves temporarily in the masks of bodies and **demonstrate that death is dead**, the one stupendous horror of all the ages lays aside its Gorgon head, men gain courage to treat with the Invisible God for themselves, and the reign of the priest, so far as it rests in cowardly superstition, draws to a sensible close. Such result is alarming to the theologians. The fear of death, and of what follows after, is their capital, and the principal source of their influence over people. If spirits do appear visibly

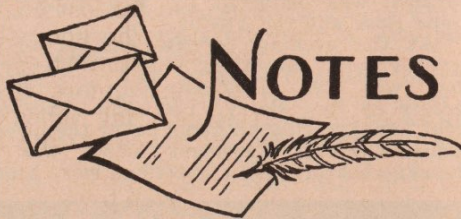
and tangibly, and if they shall continue to appear, all men will manage their **post mortem** concerns for themselves, and will not look to the 'ambassadors of Christ' for any very reliable instruction in those matters. The materialization of spirits carry all these dire influences with it, as the seed carries the germ of the future tree, must of course, to the theologian, be unreal."

What kind of soil is it that yields the abundant harvest, one a hundred fold, and another sixty, and another thirty-fold? Soil that is receptive to truth, and holds it fast with honesty and courage. It is a parable of Spiritualism where the seed is sown by lectures, messages and seances. There is a need for tenacity, honesty, courage and discrimination. One must, if need be, lay aside the dogmas of inheritance, and relinquish everything for the pearl of great price.

Let us treasure and apply the parable of the soils. It tells us why the receptivity of men differs so greatly; it teaches that each soul makes its own environment in its long history of awareness and response; how the soul is influenced for both good and ill by associations long past, and by its living environment of interpersonal relationships.

Let us hold fast in an honest and good heart and bring forth fruit with patience.

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NOTES from the FIELD

PIONEER N.S.A.C. COURTNEY 80 YEARS YOUNG

The Rev. Lillian Courtney, secretary of the California State Spiritualist Association of Churches, is an extraordinary woman. Although she admits to eighty years, Lillian Courtney has the keen interest, intellectual vigor and zest for living of a woman half that age.

Each week day, Rev. Courtney may be found, hard at work, at her big desk in the office of the house at 1401 So. Berendo, Los Angeles, which the C.S.S.A. maintains as local headquarters. Rev. Courtney's own home is in San Bernardino, approximately 60 miles away. She spends her weekends there and in visiting churches. Although she learned to drive late in life, Rev. Courtney dismisses the 120-mile round trip she makes each week with a casual "nothing to it—I like to drive."

Rev. Courtney is the widow of the late Harold P. Courtney, who was a member of the National Board for twenty-one years and president of the California Association at the time of his death. Most of the years of her own long life have been spent in religious

service and study. Rev. Courtney has been president of the national association of preachers and of healers, and an officers of the Calif. State Association. She was, for two years, a friend and associate of the late Dr. Carl A. Wickland, M.D. and Mrs. Wickland whose fascinating work with "obsessing entities" was published under the title *Thirty Years Among the Dead*. Lillian Courtney has, herself, worked with cases where obsession demonstrated as a form of mental aberration.

A spirit painting, produced through the mediumship of the famous Bangs sisters is among interesting documents and mementos decorating the walls at the Berendo St. address. May and Lizzie Bangs first began to demonstrate this rare phase of mediumship in the fall of 1894. Although they lived in Chicago their work became word famous. Two methods were used to produce the portraits in color of those who had passed away. In one instance the sisters would hold a canvas, provided by the client, between them before a well lighted window. By a process best described as "precipitation" the portrait would form, feature by feature until the whole was completed—usually in from 15 to 45 minutes. If the client preferred, French pastels would be placed in front of the canvas to produce a portrait in the less vivid colors associated with conventional portraits.

There are three such portraits at C.S.S.A. headquarters one of them a full length study. Of two of

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these, however, Lillian Courtney is in some doubt. I have heard that they were done by the Bangs sisters," she said, "But I couldn't take oath on it." A handwritten card in the corner of the third reads: "I received this picture through the mediumship of the Bangs sisters in Chicago, Feb. 1911. The work was done in less than ten minutes without brush or paint. 'Lizzie' was my wife and passed to spirit Dec. 17, 1895." signed Geo. E. Corpe, El. Monte, Calif. 12-10-1929.

In an interview with The COSMIC STAR, Rev. Courtney was asked what, in her opinion, were the major advances made by the organization during her lifetime. "We are the only spiritualist organization registered in Washington, D. C. as a religious organization," she replied proudly and added that she felt the work done by the National Association in setting standards for certified mediums, healers and preachers was of special significance.

According to Rev. Courtney, church charters are now granted only by the National Spiritualist Association. All are members of the National and the International Associations, a fact which tends to keep individual outlook flexible and up-to-date. Before a member may become a certified minister, medium or healer he or she must qualify according to standards set up by the National Association.

Among the required qualifications cited by Rev. Courtney are a college degree or presentation of equivalent credentials. The applicant must have been a recognized member of a Spiritualist church in good standing for one year and merit the approval of his own church and the state association. He must also pass both a written and oral examination given by the National Association.

A separate training course is required for each phase of the work. A licentiate minister is primarily a teacher, for example. He may lecture and hold classes. For this he must have passed the general course prepared by the National Bureau of Education and the State Board examination preparatory for that phase of the work.

In addition to the above requirements, certified mediums must have studied the church laws pertaining to mediumship and passed a special board. Before receiving his credentials the applicant for the certificate of mediumship must go to a strange church (one where he is not known) and demonstrate his mediumistic abilities. Board members in attendance will then determine if the demonstration is evidential and decisive in value. Similar tests must be passed by those who desire credentials as healers. Certificates and licenses must be renewed annually.

Rev. Courtney feels that the standards set up in the Spiritualist churches lend dignity and respect to the movement as a whole and are, therefore, beneficial to all who are sincere and qualified for this kind of spiritual work. She defined the object of Spiritualism as proclaimed through the National Spiritualist Association of the U.S.A. in part as follows:

"To advocate and promote spiritual healing and to protect and encourage spiritual teachers and mediums in all laudable efforts in giving evidence or proof to mankind of a continued intercourse and relationship between the living and the so-called dead. To encourage every person in holding present beliefs always open to restatement as growing thought and investigation reveals new truth, thereby leaving every individual free to follow the dictates of reason and conscience in spiritual as in secular affairs."

KANSAS CITY, MISSOURI

The 9th Spiritualist Church, Inc., of Kansas City, Missouri celebrated its 21st Anniversary as A Spiritualist Church Sunday evening, October 13, 1963, thus making it the oldest Spiritualist Church in Kansas City and active affiliate of the N.S.A.C.

It was our very great pleasure to be host to Rev. Janice Baynes of Des Moines, and her mother, Rev. Anna Gaugh. Rev. Baynes gave the lecture of the evening and her eloquence, sincerity and heartfelt expressions of Spiritualism and what it stands for were

very well received by the audience which filled our auditorium. Both she and her mother gave very fine spiritual messages to those of the congregation.

All of the ladies were in formal attire and the flower arrangement by Mrs. Stover lent a very colorful picture and back ground for this memorable occasion. Refreshments were served after the services.

We are proud to be an affiliate of the N.S.A.C. and be able to be host to such wonderful workers. We look forward to their early return and further service to our church and Spiritualism.

Tuesday evening, October 22, 1963 we of the 9th Church had the very great pleasure of presenting to our congregation and its many friends a wonderful worker from the National Body, Reverend William Aldred of Muskegon, Michigan.

This is the second time this year we have had the pleasure of hearing the wonderful Spiritual lectures and demonstration of billet reading and physical phenomena as presented by Reverend Aldred.

Reverend Aldred's sincerity, eloquence and knowledge of Spiritualism were very well received by the full congregation and only standing room was left. We regret that he could only give us one evening at this time.

With such capable workers of his ability, from the National Body, serving our church, the religion of Spiritualism is enhanced and made stronger in our community.

We wish to extend our most sincere thanks to Reverend Aldred and the National Body for his services to our church. We wish that more visitors, who are traveling through our city would help by serving our church.

BUFFALO, NEW YORK

On Sunday, November 24th, The Spiritualist Church of Eternal Brotherhood, in Buffalo, New York, again observed Thanksgiving with Sunrise and Evening Services. Part of the morning service was devoted to a memorial for the late President Kennedy. A beautiful cryptograph using the name of John Fitzgerald Kennedy, written by Mrs. Marie Hale, one of our members, was read by Rev. Berry. The traditional hymn, "Bless This House," was sung by Mrs. Irene Ross. A short message was given by Mrs. Mary Peck. Clairvoyance was delivered by Mrs. Elmer Frank, Mrs. Irene Ross and the Pastor.

At the evening service, another of Mrs. Hale's cryptographic messages, entitled "Happy Thanksgiving," was read. This was followed by a wonderful lecture by Rev. Berry. The choir rendered two beautiful Thanksgiving anthems under the direction of Rev. Louise Orr. Mr. Raymond Cudney was the featured message bearer. Other greetings were brought by Rev.



Picture taken during 25th Anniversary Services, Church of Eternal Brotherhood, Buffalo, N. Y. L. to R. Rev. Ernst A. Schoenfeld, Rev. D. Mona Berry, Pres. R. J. Macdonald.

Louise Orr, Mrs. Irene Ross and our Pastor.

The church was decorated with colorful fall leaves and the fruits of the harvest.

BOSTON, MASSACHUSETTS

A meeting to which all Pastors, Presidents and Secretaries were invited was held by the Mass. State Assn. of Spiritualists Board recently at the Sherry Biltmore Hotel at Moston, Mass. and called 'Co-operation Meeting' it was a huge success Spiritually speaking. Representatives from the various churches were: **Brockton**, Pres. Mrs. Gertrude Stevens and Sec. Mrs. Elizabeth Karlson; **Middleboro**, Pres. Mrs. Alma Denham and Sec. Barbara Denham; **Somerville**, Pres. Miss Helen MacRitchie and Sec. Mrs. E. Louise Hathaway; **Salem**, Pastor, Rev. Gladys Worsencroft and Vice Pres. Mrs. Muriel Karolides; **Springfield**, Mrs. Maude Spencer acting in place of Mr. Paul Spencer (who is on a tour of duty in Spain with the U. S. Air Force) and Church Clerk, Mrs. Ruth Aggerup; **Quincy**, Pres. Mr. Bert DeYoung and Sec. Mrs. Laura DeYoung. **Onset**, Pres. Rev. Gladys Custance and Sec. Rev. Kenneth Custance, Co-Pastors of the Onset Church.

State Pres. Gladys Worsencroft opened the meeting with prayer and then told that this was to be very informal meeting at which all could speak their minds and try to gain a common ground where-by each church could get to know the other and to understand each others problems. In this manner each could know just what to expect in the way of support financially and attendance when any affair was being held in any of the churches. Each gave their version of existing conditions and the air was cleared of any past misunderstandings of assumed neglect on the part of any other group.

Rev. Worsencroft explained that the purpose of the M.S.A.C. was to help the churches and to bring a closer fellowship thruout the State. She stressed the point of banding together as the world at large is fast becoming aware of the truth of Spiritualism, and it will be a part of dogmatic religious practice if we do not hold fast to it and keep it in dignity and strength. Our pulpits, Rev. Worsencroft said, are the central point of dignity in our churches and all who stand upon them should be impressed with the thought to leave anything lesser than the highest dignified manner outside the door as they enter the Sanctuary where those from the Spirit World are invited to come and speak thru the various instruments.

The project under way by State Chairman of the Ways and Means Committee, Mrs. Hazel Lothrop is a most inspiring one. Each Church has a poster in the form of a building front and the bricks and door and windows and shingles are to be sold for various prices to add to the ways and means fund. It is the hope of the State Assn. to be able to give two scholarships, one for the Advanced Course and one for the General to those eligible each year and so the Ways and Means Committee is striving forward with that in mind.

A general assembly was held at the Brockton Church in October with a large group from the following churches in attendance, Brockton, Middleboro, Somerville, Salem, Springfield, Quincy and Onset to start the Ways and Means Affairs going for the coming year and to speak on the various programs which are intended to help the fund along.

ALBUQUERQUE, NEW MEXICO

November started out as a busy month for First Spiritualist Church of Light. Rev. Janice Baynes of Des Moines, Iowa served the weekend of November 10th and held two circles, many private consultations and served the church from the pulpit on Sunday. It is good to have these traveling missionaries come around and help us in our work when the church is as new as we are. It is also wonderful to know that she donates her circle work, not only one half to the church she serves but the other half to the Missionary fund of the National Organization.

Hardly had Rev. Baynes left our town when we

had the good fortune to obtain another worker. Rev. James Ridgway of Long Beach California was in our town and held a trumpet circle for some of our members. This is interesting, in that some here have never seen this phase of mediumship. He also donated a portion of his offering to the church.

The church held a successful rummage sale to help raise money for the church. The church hopes someday to have a building of its own. The church also has hopes someday to be big enough to send help to others when and where it is needed as others have helped the Church in Albuquerque.

SAN DIEGO, CALIFORNIA

Rev. Mollie Beck, N.S.A.C. Missionary of Long Island, N.Y. was officiant at Memorial Services for the 35th. President of the United States, John F. Kennedy at the Progressive Spiritualist Church, San Diego, Calif. Nov. 26, 1963. Rev. Carrie B. Kelly Pastor of the Church introduced Rev. Beck who used as her theme "The Doorway To Reformation" a very large congregation was in attendance. This Memorial service was one of the many held for the same purpose in Spiritualist churches throughout the land. Southern Spiritualist Camp Meeting Association held such a service in the Auditorium Nov. 27. Your Editor was officiant at this service.

SALEM, MASS.

First Spiritualist Church of Salem held a very successful Harvest Bazaar, Nov. 16, 1963. Rev. Gladys Worsencroft church pastor welcomed many visitors from other cities. Rev. Worsencroft was assisted by her co-pastor Muriel Karolides and Jean Wright at the "Mignottes Tables." Mrs. Elizabeth Crampsey assisted by Kay Crampsey and Elizabeth Cunningham presided over the "Fancy Work Table." Catherine Comeau and Natalie Hudson were in charge of the home cooked food display and Priscilla Lemp presided over the candy table. Many beautifully handmade and home cooked articles were sold. The efficient Church Guild under the leadership of Evelyn Grant had charge of the Bazaar. She was assisted by Irene Renwick, Blanche Grant, Marie Everett, Ruth Hassnett, Laura Webber and Mary Simanton. Mary Maguire had charge of the "Benefit Raffle" and Ruth Hassnett, conducted an auction for a "Mystery Prize." Virginia Beesley was in charge of the supper tickets sale and George Grant assisted where he was needed. A Ham and bean supper was served. Following all of the festivities, a Church service of Thanks was held. It was a very successful Spiritual and financial success for the hard working church members.

AUSTIN, TEXAS

Mass Meeting for the Texas State Spiritualist Association of Churches was held at First Spiritualist Church, 4200 Ave. D, Austin with morning and afternoon services. T. S. S. A. C. President Rev. Evelyn Muse presided at the services, she also delivered one of the addresses the other being delivered by Mr. Homer Kelly. Clairvoyance was delivered by Rev. Alma Johnson, Rev. Jennie Cervin, Rev. Muse and Mr. Garrett Scholtz. The Ladies Guild of the church served a noon dinner to many visitors and members, the meetings were very well attended.

CASSADAGA, FLORIDA

A note from Rev. Ralph A. Whitney of Columbus, Ohio, tells us that he and Mrs. Whitney are looking forward to their working visit to the Cassadaga Camp January 19th through the 30th. Along with his note to us, he sends his kind good wishes to all of our readers for a Bright and Happy New Year. Your editor joins with the Whitney's in this pleasant thought for the 12 months ahead.

DETROIT, MICHIGAN

Detroit's oldest spiritualist church, The First Spiritualist Temple, on Sunday, Nov. 3, 1963, featured the secretary of the Indiana State Association of Spirit-

ualists, NSAC, the Rev. Velma Dickson, pastor of Gary, Indiana's First Church, at First Temple's 52nd anniversary under its latest charter.

Rev. Dickson's sermons and spirit communication at both morning and afternoon services were most stimulating and inspiring to the congregation and friends gathered for the special occasion and to welcome their very much enjoyed visitor from South Bend.

The Rev. Mildred Cosner, pastor of Detroit's Memorial Tabernacle, assisted with spirit communication in the morning service and Mrs. Bessie Youngs assisted in the afternoon. Mrs. Youngs also sang the beautiful "Beyond the Sunset" in the morning and "Evening Prayer" in the afternoon, while Mrs. Ruth Carlson, as guest pianist, added a greatly appreciated musical touch to the day's activities.

The Rev. Goldie Dodd, church secretary, presided; Charles Youngs, vice-president, provided both recorded pre-service and dinner music and several beautiful floral arrangements; and Mrs. Frayne Kluzak, president, planned and directed the preparation and serving of the between-services delicious ham dinner.

Thus First Tmple folks passed another milestone along their dedicated road of service to Detroit-area Spiritualists and to the cause of Spiritualism, both of which they hope to continue to serve for many, many years ahead.

TRANSITIONS

Towner—Charles A. Towner (79), Brady Lake, Ohio, October 17, 1963. Survived by wife, the Rev. Alice Lamb Towner, president, Ohio State Spiritualist Association, one son, one brother, two grandchildren. Mr. Towner was a member of First Spiritualist Church, Kent, Ohio, of which his wife is Pastor. He was custodian of Kent State University for 16 years retiring from that service to work for Davey Tree Co., for 9 years. He was one of the organizers of Brady Lake Fire Dept. also a member of Independent Order of Oddfellows. Funeral services from Charles E. Woolf Funeral Home, Ravenna, Ohio, interment in Maple Grove Cemetery. Rev. Mattie Failor, of Akron, Ohio, officiated.

Calder—Martin Lee Calder, Jr., Taylor, Texas. in the local hospital Nov. 10, 1963. He was 21 hours and 31 minutes old. Son of Mr. and Mrs. Martin Calder, Sr. of Taylor. He is survived by two sisters and his twin sister. Rev. Jennie Cervin of Taylor officiated at the family services.

Welch—Franklin J. Welch, San Diego, California. Survived by sister Willma. Mr. Welch was a member of the Progressive Spiritualist Church, San Diego, he was a former member of the Church Of Eternal Brotherhood, Buffalo, N. Y. He was a Licentiate Minister, N.S.A.C. and an Honor Student of both Courses of Religious study offered by that body. Funeral services were held by his Pastor, the Rev. Carrie B. Kelly and by the Clair Vista Lodge No. 799 F. & A.M. Interment in Wilson, N. Y. Rev. D. Mona Berry, his former pastor officiated.

Gray—Everett Gray (77) Fort Lauderdale, Florida, Nov. 8th 1963. Survived by his wife Sylvia, one daughter, two grandchildren and nephews and nieces. Mr. Gray was an ardent Spiritualist for many years also

a member of the Masonic Lodge for some 40 years. His former homes were, Brooksville, Maine and Beverly, Mass. He was treasurer of the First Spiritualist Mission of Salem, Mass. Funeral services from Moody Funeral Home, Beverly. Rev. Gladys Worsencroft, pastor of First Spiritualist Church, Salem, officiated; soloist was Elizabeth Crampsey. Solos were "In the Garden" and "Beyond The Sunset."

Forman—Doris J. Forman (51) November 3, 1963, South Coventry, Conn. Survived by husband, Caesar Forman. Mrs. Forman was a member of the Spiritualist Temple, Inc. of Hartford for a number of years. Funeral from Holmes Funeral Parlor in Manchester, Conn. Officiating minister, Rev. Calista Rita of Norwich, Conn. Interment, East Cemetery, Manchester.

Hegdahl—Rev. Henry Hegdahl (90), pastor of the American Spiritualist Church, Taylor, Texas since 1946, November 2, 1963. Born in Norway March 14, 1873, and he was ordained a Spiritualist minister on May 17, 1906. He has served as pastor of churches in Minnesota, California and Texas.

Surviving are his wife, Mrs. Hulda Hegdahl of Taylor; a stepdaughter, Mrs. Joe Roznovak, Jr., three stepsons, Arthur Hanson of Dallas and Walter and John Hanson of Taylor; four sisters, Mrs. Alice Nelson of Los Angeles, California and three others in Norway; a brother, Ollie Hegdahl of Minneapolis, Minn., and seven step grand-children. Funeral services November 4 in Condra Memorial Chapel with Mr. Garrett Scholtz of San Antonio and Rev. Evelyn Muse of Edinburg officiating. Interment was in the Taylor City Cemetery.

Katschor—William E. Katschor (74), Guthrie, Okla., Nov. 22, 1963. Survived by brother, Clark Katschor, with whom he made his home, sisters, three aunts, and other relatives. Services conducted by Mrs. Hewitt, Pastor of Central Spiritualist Church, Okla. City, in Smith's Funeral home, Guthrie. Mr. Katschor was a member of Central Spiritualist Church, a long time Spiritualist, well known wherever Spiritualists gathered.

Bittle, Rev. Thos. E. Bittle (63), Seguin, Texas. Nov. 28, 1963. Pastor of Chapel by the Lake. Rev. Elmore Knottle officiating. Survived by wife, Hilda.

Weddings

Mr. Sherman Perry and Mrs. Thelma Howell both of Binghamton, N. Y. were united in marriage at the First National Spiritualist Church, Binghamton, Sunday, Oct. 27, 1963. Their attendants were Mr. and Mrs. Robert G. Howell, son and daughter in law of the Bride. Rev. Elsie Butler Bunts officiated.

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* * * "Quiz Corner"

SEND your questions on Spiritualist philosophy, The Bible, The History of Religions, history of mediums.

No personal questions, please.

— WRITE TO —

ARTHUR A. MYERS

P.O. Box 121

Cassadaga, Florida

Question

Will you please develop more fully the terms "control" and "guide" used so frequently in mediumship. —G.K., Indiana.

Answer

This is a question about which too little thought and analysis is given by our mediums. Like so many words used in the vernacular of Spiritualistic propaganda terms related to each other yet vastly different in character become interchanged and confusing in the mind of the investigator. Too many times these terms are used in such a way that the true purport of their meaning is lost in correct usage—such is the indiscriminate usage of the words, "Control" and "guide."

A control, in the case of mediumship, is one who from the spirit side of life is able to form the process in which contact can be established between the two worlds—the finite and the infinite. Such control may or may not manifest itself in this process but usually it is not the manifesting spirit during the experiment. In other words the control establishes the channel through which a "guide" can work and prepares this channel through Natural Law and carefully applied instruction along scientific developments. Such a process we see manifested daily in our own lives through the usage of radio-telephone and TV applications. A control system must be established through scientific study or the whole process becomes valueless. A battery and the discovered application of natural resources must be established and it's improvements noted with the continued usage of the control system. In a like manner in the process of phenomena such rules of procedure must be observed in order that contact can be established between the medium and the receiver.

In our research to learn the mode of life pursued in the spirit world we are told that our spirit life is continued in very much the same manner as experienced while in our physical existence. We retain our interests and desires

very much the same and thus naturally turn toward the same vocations. A fundamental in the nature of man is research in whatever form it assumes; therefore we maintain the same desires in our "spirit" life and graduate toward the same interests in that new arc of existence. Thus chemists, mechanics, writers, or researchers find similar duties in their natural progression.

In too many cases it is presumed that contact, in the process of phenomena, is a matter of interchange between a mortal and a discarnate spirit and that little else is involved. Behind this contact there is, however, a certain preparation and the alignment of multiple forces on the part of spirit just as there is the physical scientific co-operation which brings to us the wonders we so greatly enjoy in this life. Chemists, mechanics, adjustors are thus used to produce the results we enjoy in spirit phenomena. These spirit forces are as essential in the spirit world as scientific force is essential in the physical world. This process gives to us a partial answer as to the duties and activities of our spirit friends. They establish their vocations as we do here through an earnest application of the desire for progression and understanding.

Some years ago in making a study of the life and work of Cora L. V. Richmond I discovered the fore-going analysis of the terms "guide" and "control." I was as equally surprised to learn that the controlling element (if I may use that term) in her work was a German chemist whose duty it was to manipulate the physical body of Mrs. Richmond in such a manner that guides and speakers could use her body for the various demonstrations we so well remember. In other words he became the adjustor for the manifestations which came from the guides. It is interesting to know also that he himself never spoke through her probably because of his inability as an orator. During her classes those in attendance were told of his work and the coterie of needed assistants which the work demanded. Emma Hardinge Britton speaks of a like alignment of spirit scientists who "prepared her for her work."

Those of us who knew Dr. Grimshaw and Elizabeth Harlow Goetz remember they were originally deep trance workers and how gradually their "controls" evolved a process which gave to then an "inspirational trance" a condition long remembered for it's brilliance. Many times I have heard Mrs. Goetz say that her control never failed her but that since her guides were many she never knew just who would speak through her. In the case of Mrs. Richmond her guides were varied and manifested only as the urgency of the times demanded. These guides were from different eras, both ancient and modern and frequently made but a single appearance. Thus it follows that

(Continued on page 24.)

WONDERS AT TONOPAH CAMP, ARIZONA



Rev. Enid S.
Smith, Ph.D.

Faith laughs at impossibilities, and a task with a vision and hard work means victory. Of such are the marvels largely accomplished by Frederick and Susan Hoge, with but little donated labor now and then. The Hoges, Spirit directed, unmindful of the thorns and sharp stones of Life's path, are tremendous and incessant workers on the 40 acres in the desert they donated to the Sun Spiritualist Camp Association, Inc. The constant improvements are amazing in this oasis they have created, surrounded by exquisite blue and purple mountains, under God's radiant blue sky, where peace, security, and quietude prevail—out some 50 miles west from downtown Phoenix.

Some three years or so ago, the writer visited and lectured at the Camp when it consisted of a chapel and the two-room cottage occupied by President Hoge and his wife Susan. Now, off the county road, from the entrance to the Camp, I came down a wide, nicely graveled road, bordered with date palms, planted by the Hoges, and was amazed and delighted at the growth and improvements that nearly took my breath away. The desert has been cleared of all undesirable growth, there are several good roads that have been made. Besides the new, lovely, 6-room home of the Hoges, I saw later the four-unit Motel perfectly equipped, and a large Coffee Shop where church dinners are served, lunches also, and where Board meetings are held. In the distance was the two-room cottage now used for visiting mediums serving the Camp. Besides these buildings I saw four other cottages built on land leased to Spiritualists for their homes. I noted, furthermore, how beautifully the Camp was landscaped and kept immaculately clean. There are numerous large beds of flowers and some 250 or more trees—some palms, citrus, and shade trees, besides numerous shrubs and bushes, among them, hibiscus and lantana.

The Camp has plenty of water from the well that President Hoge dug, 85 feet of it, and drilled the rest, so that there is an abundance of water for everything, coming from 113 feet below the surface. An interesting thing happened during the digging of the well. Down deep in the earth and water, a sort of spiritual chemistry took place to supplement Mr. Hoge's Healing powers, that through Spirit, has now enabled him to heal more serious diseases and ailments than formerly. There have been some wonderful cures taking place.

There seems to be increased interest manifested in the Camp by attendance at meetings, and by Spiritualists wishing to live on Camp property, and doubtless others will buy land bordering on the Camp, as at least we know of one Reverend and Teacher, Spiritualist, who is buying some 34 acres, for use after his retirement in a possible chicken ranch. Probably a little later a community will spring up around the Camp, which bids fair to be a very popular center as a winter Spiritualist Camp. What could be more delightful especially for retired Spiritualists, with whatever self-employment they might have. Besides, the adjacent districts and small towns are growing, and the County is planning on building soon, we understand, an Elementary School within 2-3 miles of the Camp. The County takes care of the roads to the Camp. Buckeye is a flourishing town some 23 miles away with doctors, dentists, shopping centers, and much that could be desired.

The winter Camp carries on from November to June and has always planned interesting programs for each week. The opening of the 6th session this year was November 3, 1963, with Flag raising, 1:30 p.m., and Camp President Hoge's address of welcome, outdoors. Then into the beautifully artistic Chapel, known as the "Healing Shrine" we went, built in circular form and with a unique ceiling, consisting of harmonious sections of different colors, and back of the rostrum is a most interesting picture of The Christ, surrounded by various colors of different shapes, esoterically or spiritually conceived by the artist, and with some spirit faces. Susan Hoge presided. The guest speaker was Rev. Esther Hess of Hallandale, Florida, who has served many camps and churches in the eastern part of the U.S. The soloist was Barbara Kurtz, the Healing was conducted by Lillie Forrest—individual healing by staff healers. Spirit messages were given by Esther Hess and Susan Hoge. Following the service, a Ham Dinner was served in the Coffee Shop.

There was time to meet very interesting people from different parts of the country. A final part of the program was a Message Circle conducted by Esther Hess.

In the summer, the Sun Spiritualist Camp still carries on some work for the public, especially in its picnics and get-togethers for Singing, Healing, and Message Circles, sometimes with visitors and mediums from other states and countries. These most enjoyable early picnic suppers, with their programs following, are held at the top of a hill, known as North Mountain Park, Phoenix, near Sunny-slope.

The Sun Spiritualist Camp is a big project, planned and directed by Spirit. The land is already cleared for the next work to be done,

(Continued on next page.)

the equipping of the proposed Trailer Park with pipes, water, and septic tanks. This is waiting mainly for funds. People in various parts of the country have been writing in for trailer accommodations at the Sun Spiritualist Camp that they may attend the winter sessions, and they certainly would spiritually profit by such. Here is a real need; and later, for more Motels. Furthermore, an Auditorium is being planned to meet the present needs, and to release the Chapel now used, for a Healing Shrine. Of course later, is the Seminary, mentioned in the Charter, for the training of mediums, and for those who in younger life were not able to obtain educational and religious training along Spiritualist lines. If this Seminary is ready during the life of the writer, she will be expected to teach in it. She has already placed with the Camp her large library of several hundreds of choice psychic and Spiritualist books, for a lending library and for special research.

Always, of course, in a Camp, there are repairs and enlargements and additions needed on properties already builded. It is fortunate that Mr. Hoge's former occupation was that of a builder, carpenter, plumber, so that he is able to do all such work to save the Camp much expense. There should be a dozen of him and of his wife who works right along with him. Funds are much needed and also volunteer labor. What a wonderful investment it would be for the younger employed ones to regularly give the tithe of their earnings to the Camp; and for the older ones, not only to make their Wills to benefit the Camp, but while still living to make their gifts, that at least part of the pleasure of giving might be theirs now rather than that of their inheritors later.

The directions are to mail all contributions or requests for information to Sun Spiritualist Camp Association, Inc., Mrs. Susan Hoge, Secretary, Star Route, Tonopah, Arizona.

RADIO ADDRESS, JULY 7TH 1963

(LeRoy, Illinois Station) By Rev. Daryl N. Winters



Rev. Daryl
N. Winters

We, the members, of the Crumbaugh Spiritualist Church, are honoring this month the memory and founders, James Thomas and Elizabeth Jane Crumbaugh, of the LeRoy public library and church. They passed to the Heaven World in the years 1905 and 1906. The Biographical Record of McLean County states that Mr. Crumbaugh had been intimately associated with the development and progress of McLean County for almost three-quarters of a century. Their only child, a son, was born July 2, 1865, and died August 20th of the same year. During the later years of Uncle Tom and Aunt Lizzie, as they were affectionately known, they believed that their son had grown into manhood and could, through a Spiritualist medium, communicate with them from the Spiritual World. They were convinced that their son supplied divine guidance, and was, in a large measure, responsible for their worldly success. That faith provided comfort, offering both a religion and a philosophy. And from these convictions, and the desire of establishing a lasting memorial, a church and library were built.

It is not often that a Spiritualist minister has the opportunity to voice his understandings and views regarding man and his religion: man and his God; and particularly regarding the existence and continuation of the human soul; the presence and meaning of the psychical or the sensory faculties within man, and in the

value of psychical phenomena to religion and everyday living, over the radio waves.

No doubt many of us have had one or more unusual experiences. Sometimes we refer to them as psychic experiences. What types of manifestations may be termed psychic? It would include the so-called supernatural, ghosts, spirits, apparitions of the dead at the time of death, unknown apparitions, apparitions of the living, spirit guides, mediumship, clairvoyance, clairaudience, telepathy, haunted houses, dowsing, dying visions, healing, psychic states, psychometry, raps, voices, prophecy, gift of tongues, laying on of hands, trance, apports, revelation, levitation, automatic and independent writing and paintings, spirit photography, materialization, sensory perception, and any other manifestation proving, or tending to prove, in whatever measure, the existence of psychical faculties within man, and the continuity of the individual soul-personality after death.

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Dept. B

Do not become discouraged should we not understand all of the terms used in speaking of psychic phenomena. However, it should open our eyes to what is already known about the mysterious psychic world within us and the equally strange invisible world about man.

There are, if we were to investigate far enough, thousands of writings and accounts of psychical experiences or manifestations, from the times of ancient civilizations on to the present day. There is no doubt that superstition and fraud, intentional and unintentional, often existed side by side with truth and honesty. The fact that any person today shying away from admitting any existence of the psychical or the spiritualistic is nothing more than a carryover of an unfortunate attitude from the past affirming either a fear of being thought crazy for daring to think about such matters or that anything of the psychic is the work of the devil. But, today, there is definite evidence that the churches and people-in-general are beginning to realize that the entire field of psychic phenomena does merit our careful consideration, study, and application. Christianity and the Bible can be better understood and appreciated through the medium of psychic science. Christians and peoples of all religions can benefit from a reasonable study of what is already known about spiritual healing, faith healing, life after death, and communication with the Beyond. But first we must become convinced that such a study is worth our attention; and when we do, we will discover facts and ideas that can enlarge our thinking and feeling about religion, God, and man.

I would have you understand that I am in sympathy with those who dislike outright superstition, myth, and any other form of fraudulent ideas or practices. Tragic as it may seem, and as is often apparent today, falsehoods masquerade as the truth. And we know that Truth cannot thrive on lies and deceit; anymore than love thrives on hate.

Speaking of psychic experiences, I would like to share one with you. While this occurred a good many years ago, still the account is well documented. This is an account by Dr. William H. Morgan as given to Dr. Walter Franklin Prince. Dr. Prince being the only American, other than William James to have occupied the position of president of the Society for Psychical Research.

Dr. William H. Morgan has been among the prominent clergymen of the Methodist Episcopal Church, of Calvary, a leading church of New York City, and later, of First Church of Baltimore. He was characterized as having a vigorous intellect, a big heart: one possessed of determination and energy. The meeting and winning of the lady who became his wife is a beautiful story in itself. Before she died, he had come to some theoretical belief in spirit communication, and it was his deep hope that she

might provide him with some sign after her passing. You will now hear his own statement, taken literally as he spoke it, Jan. 21, 1919, in the office of the American Society for Psychical Research: "When my wife was dying I said to her, 'You know what I believe as to the communication between spirits. Will you come?'" She said, "I will, if the Good Father will let me."

Eleven months had passed away and not even a dream about the one I loved better than my soul. She had left me with four children, and at no time during that period was there a hint to my soul that she was interested in us at all. I had fussed over the thing, I had prayed over the thing, and I had wondered why nothing had come to me.

During our life we had a very extraordinary relation. We were exceedingly sensitive to each other's condition, and when she was in difficulty or ill and away from me I almost always knew it. I call it telepathy myself. She died in May. The following April I was in the city of Philadelphia, in the Bingham House. I went to my room about twelve o'clock. There was a large chandelier with four or five lights in it in the center of the room and a push-button right at the head of the bed. I was lying with my eyes closed, not asleep, as truly awake as ever in my life. I was thinking of her. That was all I was doing in those days. It didn't seem to come suddenly, it seemed to come naturally, the room was filled with her presence, I could see, though my eyes were closed, her form, shadowy, with something that looked like the mist of the morning about it, and I said, "Darling, why have you not come before?"

She answered, "The Good Father would not permit me."

I said, "I have been so lonesome and so heartbroken that I have hungered for you. Where did you come from?"

"I have been up to see the children." (They were up near Lake Hopatcong.) "They are lovely." She seemed to be sitting on the edge of the bed. The vision was so real that I reached up and touched the button and made an attempt to put my arms about her, as the room was flooded with light. I saw nothing and felt nothing. I could have cried. "What have I done!" What have I done!" O Father, forgive me, let her come back!" That was my prayer.

I do not know how long I waited, praying earnestly and thinking intensely when she was in the room again. I could see the smile on her face. My eyes were still closed. I never moved, never moved a hand or opened my eyes. I just let my soul do the talking. I was afraid to move and destroy it. I could see her. I have never lost the vision at all. I can see her this second! She came in with a gentle laugh, said, "Why did you do that? Don't you know you can't see me?" I do not know how long we

(Continued on next page.)

talked. I know I never slept a wink that night, and we talked of our life, of our children, of her father and brother who had passed on and whom she said she was instructing on the other side. God knows they needed it. She said that she was instructing them. That has destroyed my belief in hell as much as in hellfire. I have never preached hell since. And I have never feared death since. Death to me is only a little change. That is all.

That was our conversation, there wasn't a silly thing, there wasn't a trivial thing, nothing but what was of interest to her and me.

Now, here is the climax. She said, "I have come to you that you may stop your grieving, for it's making it impossible for you to do your work. That must be done." I went back home, took the first train to my children, gathered them about me, and told them I had seen and talked with their mother and that she was watching over us. That had a powerful effect upon my children.

Once again she came to me, but that seemed more like a half-waking, half-sleeping dream, just as satisfactory to me as the other. But not so vivid or evidential.

My little girlie of 12 did not appear to me for a year after her passing, but she came then in much the same fashion as the mother on the second occasion.

During that first occasion I could hear the rumble of the noises on the street but in addition I could hear this voice in my soul, it was real, like a sounding board. I could hear her little laugh and her voice. She was there to me tangibly and I felt that I could touch that button and grab for her. There was nothing different about my emotional state or my need for her at that time.

Signed, Dr. William H. Morgan

Dr. Walter Franklin Prince, asked Dr. Morgan what, previous to the vision, he had read or heard in reference to developed spirits doing missionary work for less developed ones. The doctor replied quickly: "I never heard anything of the kind." He was asked if he now believed that such things are done on the other side. "I believe it because my wife said so." The claim was not only an unfamiliar one, but opposed to his previous beliefs, and yet, so great was his assurance that a communication had been made to him by his wife and that she could tell nothing but what was true, that a permanent doctrinal alteration dated from that moment. If the vision was the work of the so-called "subliminal," it was working in an odd fashion! Furthermore, if autosuggestion was to bring about a hallucination through extreme emotion, we would expect this to take place soon after death, whereas 11 months had elapsed.

Dr. Prince (from his excellent writing "Noted Witnesses" concludes the witness-account of Dr. Morgan by saying: "People some-

times ask, "What is the good of spirit communication, even if it is a fact? It is a particularly stupid question to ask, and perhaps it is as hopeless to reason with such a person as it is with oysters. But did it do no good in this case? By what he felt to be an absolute demonstration to him as those experienced by the apostles, this religious leader was able to more than recover his former vigor in the business of life, a powerful influence for good was exerted upon his children, and henceforth a new and tremendous assurance pervaded his sermons to the life which is beyond."

It is true that everyone cannot boast of having an experience similar to Dr. Morgan's. But it is quite possible for almost anyone at anytime to experience something more or less of the psychic. We must remember, too, (and this many people forget or ignore) that we need to exercise a scientific attitude towards the meaning of any strange experience; for it is quite possible for some of our unusual experiences to be outside the field of psychic phenomena. This ought not to deter us in our search for psychical truth. The rewards in the end are well worth the thought and the effort. Thus it appears to be in the excellent work done by Dr. Prince in behalf of factual reporting.

Dr. Walter Prince, who died in 1934, held pastorates of Methodist Episcopal Churches and then of Protestant Episcopal Churches. He later specialized in psychotherapeutics and psychical research. His notable writing "Noted Witnesses" for psychic phenomena describes over 170 specially-selected people from various professional walks of life as: Socrates, Luther Burbank, Emmanuel Swedenborg, Jeanne D'Arc, Susan B. Anthony, Robert Browning, Alfred Tennyson, Charles Dickens, Harriet Beecher Stowe, Mark Twain, John Calvin, Martin Luther and Dwight Moody. Knowing the character and the mental level of these prominent people, has served to place a large measure of validity to their psychic experiences.

A question was asked of me: "Have you, Rev. Winters, ever had a true psychic experience?" Yes, in fact, a number of them can be related. But, for now, I would briefly speak of one in particular. In Nov. 1959, while rooming in another city, I clearly heard, upon awakening one morning, what sounded like a high-pitched, garbled-like voice. It did not startle me but I had to ask over and over what did it mean? It seemed close to my right ear. That was about 6 a.m. I related the experience to my landlady. It was not until about 10 a.m. that same day, while in school, that I received a call from LeRoy about my close friend and pastor of the Spiritualist Church. He had been, it appeared, having a stroke and he tried to get help. He was unable to get out of bed. Finally about 9 a.m., the church custodian visited the parsonage and discovered the helpless minister in bed.

(Continued On Page 24)



Lyceum Department

CLYDE A. DIBBLE

**Superintendent of
Bureau of Lyceums, N.S.A.C.
1260 Drake Avenue
Burlingame, California**

Lyceum Leaders are invited to send news of their Lyceum to Mr. Dibble. He will use this news as part of his regular Column. Questions on Lyceum work are invited: answers will be printed here.

ANDREW JACKSON DAVIS

Founder of the Spiritualist's Progressive Lyceum

By John W. Ring

(Former National Lyceum Superintendent now in Spirit)

Bobby: Say Helen, this fellow, Andrew Jackson Davis—

Helen:—why Bobby, speaking of so noted a man as Andrew Jackson Davis as a fellow!

Bobby: Well, all men are fellows, aren't they?

Helen: Of course, any person, man or woman, belonging to a fraternity is a fellow, but you—

Bobby:—I was referring to persons, men and women, who believe that Thought and Spirit are real; and that matter is the changing form of Thought and Spirit. (Rise) So I repeat, this fellow, Andrew Jackson Davis did a lot to make people think for themselves.

Helen: He certainly did. You know, Bobby, that Andrew Jackson Davis was born August 11, 1826, in Orange county, state of New York.

Bobby: (Seated) Yes, I am reading his autobiography. His father was a shoemaker and weaver, about forty-five years of age. His mother, about thirty-three years of age, had a frail body and seemed to live most of the time in another world.

Helen: His sisters Jane and Amanda had passed on to what we call "another world" and I guess his mother thought very much about them.

Bobby: He had a brother, Sylvanus, and two sisters, Eliza and Julia Ann, here in physical life. It seems, Helen, from what I read, that there are people who live more in the invisible than in the visible world.

Helen: I guess so. (Chuckling) I had to laugh when I read about the Christening of Andrew Jackson Davis.

Bobby: 'Twas amusing. (Chuckling) He was only four days old when a neighbor "Uncle" Thomas Maffet, came to see the new baby and decided to name him for the seventh President of the United States of America, Andrew Jackson. "Uncle" Thomas became somewhat of a

prophet when he said that the baby, Andrew Jackson Davis would grow to be as great as the man for whom he was named.

Helen: (Chuckling) When old enough to attend school, Andrew Jackson Davis was considered so stupid that the teacher sent him home.

Bobby: "Poor Kid!"

Helen: He was delicate in body, timid, and liked to be by himself, often wandering in the fields and woods. When eleven years old his father declared that he wasn't worth his salt.

Bobby: Altogether, he went to school about five months.

Helen: Some months before Andrew Jackson Davis was fifteen, his mother passed from physical life. He had a spiritual vision that her passing was good fortune. He could not grieve because he felt that Death was really a resurrection from physical life—a spiritual birth—into a sphere where many things not understood here were made clear.

Bobby: Many people feel that way now, don't they Helen?

Helen: Yes, Bobby, many people think of physical birth as the door by which we come into physical life, and death as the door by which we enter into the spiritual phase of life.

Bobby: When early in his 'teens, Andrew Jackson Davis went to work in a Mr. Armstrong's store. While there he met Mr. Lev-
ingston who was traveling giving exhibitions of Mesmerism.

Helen: Hypnotism, we call it now. It was called Mesmerism because a man by the name of Mesmer first used the idea.

Bobby: Young Andrew Jackson Davis proved to be a fine subject.

Helen: He was a most unusual subject. He said, "Each human body glows with many colors. Each person is enveloped in a light which emanates from it, extending into the air from four inches to as many feet.

Bobby: Gee!

Helen: We have learned to call this emanation the "human aura". It is from this that we have feelings about people when we first meet them.

(Continued on next page.)

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Bobby: Oh, I see,—why we feel drawn to some people; while we want to get far away from others.

Helen: Yes. While in this hypnotized condition, or “superior state” as he called it, Andrew Jackson Davis said that in each mineral, vegetable and animal he saw something of man. That the whole system of creation seemed to him like fragments of future human beings.

Bobby: He saw the inside of things while most of us see only the outside.

Helen: No doubt there are many forces working in and about us—spiritual powers—that few of us recognize or know anything about.

Bobby: It says here in the “Magic Staff” (that is the name of his autobiography) that he didn’t know what took place while in this “superior state.”

Helen: No, but in after years it all burst upon him.

Bobby: While in this “superior state” Andrew Jackson Davis said that physical things were transparent; he could see through walls, across miles of space and into whatever he was seeking.

Helen: Yes, he could diagnose people’s physical conditions and tell what would cure their ailments.

Bobby: Clairvoyant sight, or clairvoyance, as it is called, was unusual then, wasn’t it?

Helen: Yes, but now many people develop clairvoyant powers.

Bobby: I guess we all have powers that lack development.

Helen: It seems that we use only a portion of our physical powers and very, very little of our spiritual powers.

Bobby: When Andrew Jackson Davis was eighteen years of age he had another unusual experience.

Helen: Yes. I read that before he was eighteen he had an unusual experience. He was aroused after retiring one night, and in the morning found himself forty miles from where he lived, in a graveyard, on the Catskill mountains.

Bobby: Gee, a graveyard! I believe that I should have felt creepy, eh?

Helen: Andrew Jackson Davis didn’t feel creepy. He had spent the night talking with Galen, famous Greek physician who lived about 130 A.D.,

Bobby: —also Emanuel Swedenborg, equally famous Scandinavian author and psychic, who lived about 1688 A.D.

Helen: They were what Spiritualists call his “guiding spirits.” They gave him his “magic staff.”

Bobby: This book, his autobiography?

Helen: No, a statement; and he was advised to “take it; try it; walk with it; talk with it; lean on it; and believe on it, forever.”

Bobby: (Rise) Oh, yes, the statement so often quoted—

Both: “Under all circumstances, keep an even mind.”

Helen: These spirit guides, or teachers, always advised him to be gentle, to cultivate love and wisdom which would illumine his life and make him happy.

Bobby: (Hands on hips) Not bad preaching, eh?

Helen: Reading about such spiritual experiences opens another world to us. In November, when Andrew Jackson Davis was but nineteen he began a series of lectures—

Bobby: —yes, in the city of New York—

Helen: —which continued for nearly two years.

Bobby: Think, Helen, Andrew Jackson Davis had attended school only a few months. Surely there must have been very wise people guiding him.

Helen: There surely must have been superior intelligence speaking through him because those lectures were carefully recorded and made into this famous book, “Nature’s Divine Revelations, or A Voice to Mankind.”

Bobby: Here is a copy of it. Look at its size!

Helen: “Nature’s Divine Revelations or A Voice to Mankind” aroused such keen interest and proved to be so deep in its philosophy that Andrew Jackson Davis wrote five volumes called “The Great Harmonia” further explaining what had been written.

Bobby: Here they are.

Helen: Yes. Vol. I “The Physician”; Vol. II, “The Teacher”; Vol. III, “The Seer”; Vol. IV, “The Reformer” and Vol. V, “The Thinker.”

Bobby: Andrew Jackson Davis wrote other books to the number of twenty-seven.

(Continued on next page.)

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Helen: Really a library within themselves.

Bobby: He had a vision of the natural way children should be taught; and founded, "The Progressive Lyceum" January 25, 1863, in New York City, for children of all ages.

Helen: A method of developing minds rather than cramming minds with facts.

Bobby: Now, after all these years, many educators declare that it is more important to teach people to think than to teach them what to think.

Helen: By each person having his own thoughts the world progresses.

Bobby: I guess. But let us not start preaching, Helen. It seems that a Mrs. Kate Dodge advanced some money to help publish his early books.

Helen: Yes, and July 1, 1848, Mrs. Kate Dodge and Andrew Jackson Davis were married.

Bobby: She called him "My Jackson" and he called her "Silona," a name which he said the angels called her.

Helen: She often delivered his writings as lectures.

Bobby: After about five years she passed from physical life.

Helen: Yes, and two years later Andrew Jackson Davis married Mary Love, who was his companion for thirty years. Then their union ended by mutual consent and on August 11, 1885, he married Della who said "a wonderful chain of circumstances and experiences brought us into this intimate and sacred rela-

tionship." Della continued as his faithful helpmate until his transition January 13, 1910, and she remained in physical life several years longer at San Diego, California, where she passed into the spirit world.

Bobby: We have an outline of his private life which is interesting, but—

Helen: —of course his writings are the really important part of his life.

Bobby: Sure.

Helen: Many of the reforms which the years have brought, Andrew Jackson Davis talked about, wrote about, and worked for.

Bobby: In every sense of the word he was a reformer.

Helen: Yes, in the highest sense of the word Andrew Jackson Davis was a reformer, because he actually reformed.

Bobby: That's right; many so-called reformers complain and try to tear down what already exists without giving something better in its place.

Helen: Goody-goody. Bobby is beginning to preach!

Bobby: I am not! I only said—

Helen: —all right. I am only joking. But after all, it is not so much what we say as what we do, so let us try to honor Andrew Jackson Davis, not only with what we say of his useful life, but by each day walking with the magic staff—

Both: "Under all circumstances, keep an even mind."



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Progressive Spiritualist Church, 3843 Herbert St. Sun.

7:30 p.m. Rev. Carrie B. Kelly, Pastor; Helen E. Guss, Secretary.

SAN FRANCISCO—Golden Gate Spiritualist Church, 1901 Franklin St., cor. of Clay. Sunday, 8:00 p.m. and Wednesday, 7:45 p.m. Rev. Florence Becker, Pastor.

The First Spiritualist Temple, 3324 - 17th St. (near Mission). Phone Market 10491. Sun. 2 p.m.; Wed. 2 and 7:30 p.m. Pres. and Minister Milton Monroe, Secy-Treas. Elizabeth Segur.

The Spiritualist Church, N.S.A., 414 Mason St., 5th Floor, Native Sons Bldg. Services Sun., 7:30 p.m. Minister, Rev. Mary E. Taylor, phone JU 7-1232; Sec'y, Eli Goodreau.

COLORADO

Centennial State Spiritualist Association—

President—Rev. Allen J. Miller, 244 Bannock, Denver, Colorado.

Secretary—Robert J. Haskins, 2810 South Cherokee, Englewood, Colorado.

DENVER—Temple of Harmony Church, 333 W. Ellsworth St. Sun. 10:30 a.m., 7:30 p.m.; Wed. 7:30 p.m.

CONNECTICUT

Connecticut State Spiritualist Association—

President—Clinton Cady

93 Brown St., Willimantic, Conn.

Secretary—Grace Hoxie

36 Cone St., Hartford 5, Conn.

HARTFORD—State Spiritualist Association, 758 Asylum Ave. Mrs. Grace L. Hoxie, 36 Cone St., Hartford 5, Secretary.

NEW LONDON—New London Spiritualist Temple, 60 Blackhall Street. Services, Sunday 3 P.M., Healing, Lecture, Spirit Greetings, Mrs. Vera Dickens, Pastor; Stephen G. Dickens, Secy. Phone 443-4639 or 442-8933.

STAMFORD—Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. Rev. Raymond E. Burns, Pastor; Rev. Dr. Isabelle K. MacDonald, founder.

DISTRICT OF COLUMBIA

WASHINGTON—Spiritualist Church of Two Worlds, 3038 "Q" Street, N. W. Georgetown, Sun. 3 p.m. Rev. H. Gordon Burroughs.

1st Spiritualist Church, 131 "C" St., N. E., Sun., 8:00 p.m., Tues., Class 8:00 p.m. Rev. Alfred H. Terry, Pastor.

FLORIDA

CASSADAGA—Cassadaga Spiritualist Camp, Services in the Auditorium every Sunday, 2:30 P.M. Lecture, Spirit Messages, Healing. Duncan Beck, Secy.

MIAMI—Metaphysical Science Church (N.S.A.C.), 601 S.W. 7th St. Sunday, HEALING SERVICE, 7:30 P.M. Lecture and E.S.P. Demonstration 8 P.M. Tuesday, PROBLEM CLINIC, 1 to 3 P.M. Thursday; ALL MESSAGE SERVICE, 2 P.M. and 8 P.M. Rev. Sophie E. Busch, Pastor.

ST. PETERSBURG—Church of Spiritual Philosophy and Vedanta Center, NSAC, 216 19th Avenue, S.E. Services Sun. and Thurs. 7:30 p.m.; Healing 7 p.m. Minister, Rev. M. MacBride Pantan.

TAMPA—Co-Operative Spiritualist Church, 115 South Packwood Ave. Services, Sunday and Wednesday 7:30 p.m. Healings, 7 p.m. Mrs. Alice Leon Knight, Pres., 1714½ North A Street, Tampa. Phone 258-0411.

Church Of Eternal Light, N.S.A.C., 209 Magnolia. Sun. 7 p.m. Divine Healing; 7:30 p.m. Lecture and Messages. Thurs. 7:30 p.m. all message circle. Pastor, Rev. Mary P. Stevens, 2525 Palmetto St. Telephone 877-7394.

ILLINOIS

Illinois State Spiritualist Association—

President—Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave., Chicago 47.

Acting Sec'y—Alice M. Beuchel

1519 Fargo, Chicago 26.

AURORA—Christabelle Spiritualist Church, service at 7 p.m. Sun. in Room "C" YMCA Bldg. Ben D. Jones, Jr., Pres., Jeannie H. Jones, Sec'y; 200 Willow Ave., Joliet, Illinois.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Sundays, Family Worship Hour, 10:30 a.m.; Wed., All Message Services, 7:45 p.m. Rev. Ernst Schoenfeld, Pastor. **Spiritualist Church of Truth**, 3349 W. North Ave. Services every Sun. at 7 p.m. Healing, Lecture, Messages. Rev. Theodore Siers, Pres.; Mrs. Mildred Berge, Secretary.

Puritan Spiritualist Church, 10957-59 South Park Ave. Services Sunday 2:30 p.m. Rev. Rose MacKay, Pastor and President, 8209 East End Ave.

Sunlight Circle Spiritualist Church, 4539 Oakenwald Ave. Services Sunday, 4 p.m. William A. Young, President.

Spiritualist Church of Divinity, 6146 South Ashland Ave. Services, Sunday 7 P.M. Mary E. Novak, President, Evelyn Kellner, Secretary.

CICERO—1st Spiritualist Church, 5033 W. 25th Place. Church Service Sun., 2:30 p.m., Lecture, Messages and Healing. Rev. Edward Fitch, Pastor; Mildred Lay, Sec.

DECATUR—1st Spiritualist Church of Truth, 993 N. Edward St. Sun. 7:30 p.m. Wed. 7:30 p.m. Rev. Grace W. Brown, 940 N. Edward.

EAST ST. LOUIS—United Spiritualist Church, 51st St. and Ohio Ave. Services Sunday and Wednesday, 7:45 p.m. Pastor, Rev. Ottilie S. Dryoff, 633 N. 87th St., East St. Louis.

FREEPORT—1st Spiritualist Church, Y.W.C.A. Bldg., 514 W. Stephenson St. Sun. Services and Healing, 7 p.m. Wm. Franklin Sloggett, Pres., 1107 S. Adams.

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl St., Services Sun. 2 p.m., Worship, Healing, Messages. Potluck dinner at 4 p.m. Motion Pictures. Seance-classes: 2nd & 4th Thurs. open to the public and members; 1st and 3rd Fri. open to members only. Rev. Daryl N. Winters, phone 962-2066. Secretary: Myrtie Phillips.

WESTMONT—Unity Spiritualist Church, 21 East Quincy St. Lecture, Healing, Spirit Greetings 7 p.m. Mr. E. A. Backlund, President. Sylvia Kostopoulos, Sec'y.

INDIANA

Indiana State Association of Spiritualists—

President—Rev. Virginia L. Falls
1925 W. 9th St., Muncie, Indiana.

Secretary—Rev. Velma Hool-Dickson
410 Lincoln Way East, South Bend 6.

EVANSVILLE—Union Spiritualist Church, cor. Michigan and Third Ave. Services Sun. and Thurs., 7:45 p.m. Rev. Sadie Temme, Pres., Gilbert C. Burke, Sec'y.

MICHIGAN CITY—First Spiritualist Church, 220 W. 10th St. Services Sunday, 10:30 a.m.; Lyceum 9 a.m.; Wed. Circle Service, 8 p.m.; Fri. Circle Service, 2:30 p.m. Rev. Amelia Hullinger, Pastor; Gertrude Rachor, Secretary.

FORT WAYNE—Spiritualist Church of Divine Science, 1615 Wells St., cor. Spring. Sun. Lyceum 9:45 a.m. Service, 7:30 p.m.; Thur. 2 and 7:45 p.m. Special Service 1st and 3rd Sun. of month, 2:45 p.m. Dinner at 5 p.m. Rev. Bernice Brock, Pastor. 1604 Andrew St., phone A-4567.

FRANKFORT—1st Spiritualist Church, Magnolia and Green Sts. Services, Sunday, 2:30 p.m.; First Sunday of each month, 2:30 and 7:45 p.m. Orval C. Howe, President.

GARY—First Spiritualist Church, Inc., N.S.A.C. 2430 West 11th Ave. Services: Sunday, 2:30 p.m., Wednesday, 7:30 p.m. Pastor, Rev. Velma H. Dickson; Pres. Mr. J. V. Weaver; Sec'y Reba S. Weaver, 288 Ellsworth St., Gary 3.

HAMMOND—1st Progressive Spiritualist Church, (YWCA Bldg.) 229 Ogden Street, Hammond, Ind. Sunday Services at 7:30 P.M. President & Licentiate Inez Shideler; Secretary, Betty Hammack, 5100 W. 25th Avenue, Gary Indiana—Phone Tilden 4-3348.

INDIANAPOLIS—Psychic Science Spiritualist Church, 1415 Central Ave. Sun. Ser. Healing, 7 p.m.; Church

Ser. 7:30 p.m.; Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:45 p.m. Pres., Glenna Clark, phone ME 4-6673. George Jackson, Sec'y, 6848 Evanston Ave., phone CL 5-2375. **Progressive Spiritualist Church**, St. Clair and Park Ave. Sunday service, 7:30 p.m.; Tuesday services, 7:30 p.m. Edith Wade, President.

MUNCIE—Unity Spiritualist Church, cor. 9th and Mulberry Sts. Rev. Virginia Leach Falls, Pastor, 1925 W. 9th Street. Assistant Pastor, Rev. Lee Bridges, N.S.T. Healing Services, Sun. 2:15 p.m. Worship service 2:30 p.m. Church phone, Atlas 8-2582.

IOWA

DES MOINES—Third National Spiritualist Church, 2733 Thompson, Des Moines 17. Services Sun. 2:30 and 7:30 p.m. Minister, Janice Rosalie Baynes, phone A.M. 6-5824. Anna W. Gaugh and H. S. Smiley, Assistant Ministers.

CLINTON—First Spiritualist Church of Clinton, 409-411 South Third St. Services Sun., 2:30 p.m. followed by Spirit Greetings. Rev. H. Louise Miller, Pastor; Elmer L. Oxley, Pres.; Grace L. Struve, Secretary.

KANSAS

PITTSBURG—1st Spiritualist Church, 115½ West 5th. Services 7 p.m., Sunday. Rev. Eva Bezinque, pastor; Clara G. Lawson, Sec.; Mary Foster, President.

WICHITA—The Spiritualist Church of Occult Science, 732 Patti. Services Sun., 8 p.m. Rev. Maude K. Gates, Rev. Jessica Reynard.

The Peoples Spiritualist Church of Wichita, Kansas. Church services each Sunday 7:30 P.M., Labor Temple, 417 E. English. Building Fund Social every third Friday, 7:30 P.M. Pastor, Rev. Marie Brew, 614 E. Pine. Sec'y, Mrs. George Salisbury, 1401 So. Santa Fe St.

MAINE

Maine State Spiritualist Association of Churches—

Headquarters, Etna, Maine.

President—

Secretary—Wilson G. Gilman
Etna, Maine.

AUGUSTA—The Augusta Spiritualist Church, Court and Perham Sts., Sunday Services 2:30 and 7:30 p.m. Monday seances when announced. Pres. Mrs. Luciana Hilton; Corr. Secy. Rev. Madeline Wing.

BANGOR—Bangor Spiritualist Church, GAR Memorial Home, 159 Union St. Sun., 2:30 and 7:30 p.m.; Mon. 7:30 p.m. Alice L. Mooers, Pastor, Camp Etna, Maine; Bernice L. Moore, Secretary.

DOVER-FOXCROFT—First Piscataquis Spiritualist Church. Sun. services 2:30 and 7:30 p.m., Legion Hall, North St. Walter H. Burgess, Pres.; Myra L. Burgess, Sec'y.

ETNA—Harrison D. Barrett Memorial Church, Sunday Lyceum 1:30 p.m., Services, 2:30 p.m. May through October. Mrs. Marion McCrillis, Secretary.

PORTLAND—Portland Spiritualist Church, 574 Congress Street. Services, Sunday, 7:30 p.m. Mrs. Rose Shaw, Pres., Mrs. Ethel Lorenzen, 203 Stanford Street So., Portland, Secy.

STOCKTON—The Stockton Spiritualist Church, Griffin Memorial Hall, Stockton Springs. Services, Sun., 2:30 p.m. Pastor, Fred Carlton, Pres., Oscar Elden, Sec'y., Mrs. Pearl Elden, Stockton Springs, Maine.

WATERVILLE—Waterville Spiritualist Church, Elmwood Hotel. Services Sunday, 2:30 p.m., Seance, 7:30 p.m. Mrs. Theola Cook, Pres., Mrs. Reuberta Byam, 5 College Place.

MARYLAND

BALTIMORE—Sanctuary of Truth, Inc. Young Women's Christian Assoc. (Y.W.C.A.) Room 108 Franklin St., Cor. Park Ave. Services: Sun. and Wed. 8 p.m.; Minister: Teresa A. Fecher; Marie Gorsuch, Pres.; Raymond A. Hamilton, Healer; Sec'y: Hannah A. Bright, 1541 Kingsway Road, Baltimore 18.

MASSACHUSETTS

Massachusetts State Association of Spiritualists—

President—Rev. Gladys Worsencroft
28 Riverside St., Danvers, Mass.

Secretary—Mrs. Muriel Karolides
70½ Liberty St., Danvers, Mass.
Telephone 774-2753

BOSTON—First Spiritualist Ladies Aid Society of Boston, 7 Park Ave., Davis Square, Somerville. Services Sun., 3 p.m. Miss Helen MacRichie, Pres.

BROCTON—First Spiritualist Church, 54 Green Street. Church Services Sunday, Lyceum 11 A.M., Afternoon Service, 4 P.M., Healing Service 6:45 P.M. Evening Service 7 P.M., Thursday, Mid-Week Service, 7:30 P.M. Pastor, Mrs. Gertrude Stevens, Licentiate Minister, 68 Perkins St., Brockton, Mass.

LAWRENCE—The Church of Spiritual Life (Spiritualist), 113 Haverhill Street, Lawrence, Mass. Services Sunday: 4 p.m. Lyceum, Early Service 6:30 p.m., Church Service 7:30 p.m. Rev. Edythe B. Meader, Pastor.

ONSET (CAPE COD)—First Spiritualist Church, Highland Ave. Services, Sun. 7:00 p.m. Wed. Class 8 p.m. at the parsonage. Rev. Kenneth and Rev. Gladys Custance, Co-Pastors.

QUINCY—1st Spiritualist Church, 4 Maple St. Services Tues., 8 p.m. Pres., Bert DeYoung.

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss St. Services Sunday, 3 P.M., Healing Service each Thursday, 7:30-8:30 P.M. Young Workers night, first Wednesday of each month, 7 P.M., Lyceum Sunday, 3 P.M. President, Paul Spencer, Clerk, Ruth Aggerup.

SALEM—The First Spiritualist Church, 34 Warren St., Salem. Church Sunday School 10:45 a.m. Evening Services 5:45 to 6:45 p.m., 7:30 to 9 p.m. Wednesday Services 8 p.m. Rev. Gladys Worsencroft, Pastor.

MICHIGAN

N.S.A.C. Spiritualist Association Churches—

President—Mr. Arthur Beesley
2702 Pontiac Trail
Walled Lake, Mich.

Secretary—Rev. Goldie M. Dodd
89 Delaware Ave.
Detroit 2, Mich.

BAY SHORE—Golden Rule Spiritualist Church of Petoskey, one mile west of Bay Shore on old Route No. 31. Services, Sunday 2 P.M. Sept. through June. Doris Ikens, President; Aletha Arnold, Secy. 106 Green St., Charlevoix.

DETROIT—First Spiritualist Temple, 14801 Fenkell, Detroit 27. Church Service, Sun., 10:45 a.m. Frayne Pansera Klusak, Pres., Rev. Goldie Dodd, Sec'y, 89 Delaware, Detroit 2.

DETROIT—Chapman Memorial Spiritualist Church, Federation of Women's Clubs, 616 W. Hancock at Second. Sunday—Healing Service, 7:45 p.m.; Church Service, 8 p.m. Mattie Sprow, President; Margaret Dennis, Secretary.

FLINT—Menton Memorial Spiritualistic Church, 613 E. Austin Ave., Flint 5. Sun. 7:45 p.m. Amy Bolton Grampp, Sec'y.

LESLIE—Flower Memorial Spiritualist Church, West Bellvue St. Lyceum, 10:30 a.m.; Church service, 7:30 p.m. Rev. E. McLain, Pres.; Irene Smith, Sec'y, 613 Rice Street, phone JU 9-2731.

MUSKEGON—First Universal Spiritualist Church, Blue Rood, Occidental Hotel, Sunday Services 7:30 pm. (Healing 7:00) Rev. Wm. R. Aldred, Pastor, Mrs. Gertrude Reed, Secretary.

ROYAL OAK—First Spiritualist Temple, 114 Pingree, Sunday, Lyceum, 10 a.m. Church Service, 11:45 a.m.,

Ralph Cheney, President, Edith A. Thornback, Sec'y, 1865 Beech Lane, Troy, Mich.

Royal Oak (Detroit) Ministerial Association of Spiritualists, 114 Pingree St., Royal Oak, Mich. Regular Meetings, second Monday of month, 8-10 P.M. Pres. Rev. Goldie Dodd; Sec'y, Margaret Blackburn, 1900 College Ave., Ferndale.

MINNESOTA

DULUTH—First Spiritualist Church, 601 East 5th St. Sunday Service, 11 a.m. Conference every third Sunday. Pastor, Rev. F. W. Hutchinson. Secretary, Mary C. Amis.

MINNEAPOLIS—2nd Spiritualist Church, 23rd & Lyndale Ave. N., Consultations Thursday 1-4 p.m. Services Sunday 3:00 p.m. Rev. Howard C. Lemire, President, 522-9210; William Miller, Secretary, 333-8405.

MISSOURI

N.S.A.C. Spiritualist Association Churches—

KANSAS CITY — Ninth Spiritualist Church, Rev. Frances R. (Maude) Tucker, Founder, 4510 Prospect Ave. Sun. Services: 11 a.m. and 7:30 p.m.; Healing Service, 7:45 p.m.; Spirit Communication Service, Tues., 2:30 p.m. and 7:30 p.m. Rev. Rose Recob, Pastor. Phones: Church, WAbash 1-3679; Wm. R. Stover, Sec'y, HIland 4-9236.

ST. LOUIS—Fifth Spiritualist Church, 6026 South Kingshighway, St. Louis 9. Sun. Lyceum, 9:30 a.m.; Devotional Service, 10:30 a.m. Rev. Emma Ordorp.

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave., St. Louis 6, Mo. Sundays, Lyceum 9:30 a.m., Devotional and Healing Service 10:30 a.m. Rev. Dorothy M. Buss, Pastor, 1856 Switzer Ave.

NEW HAMPSHIRE

Portsmouth—First Spiritualist Science Church, 144 Maplewood Ave. Services, Sun. 3:30 and 7:30 p.m.; Wed., 7:30 p.m. Rev. Frank Daley, Pastor, phone Geneva 6-4270.

NEW JERSEY

New Jersey State Association—

President—Rev. Emily W. Hewitt
142 Carroll St., Paterson, N. J.

Secretary-Treasurer—Isabella Prince
39 Rutgers Place, Passaic, N. J.

CAMDEN—First Spiritualist Church, 509 N. 6th St. Sun. 2:30 p.m., Wed. 8 p.m. Mrs. Mary Rhodes, Sec'y, 30 Lincoln Ave., Collingswood 7, N. J.

Fourth Spiritualist Church, 28 No. 26th St. Sunday, Lyceum 10 a.m.; Wed., 8 p.m.; Sun., 11 a.m. Rev. Elizabeth Giberson, Pastor, Church Rd., R. D. Moorestown.

PATERSON—1st Spiritualist, 142 Carroll St. Services: Sunday morning services discontinued for July and August; Sunday evening service 7:00; Wednesday afternoon service 1:00; Wednesday evening service 7:00. Pastor, Rev. Emily M. Hewitt.

Second Spiritualist Church, 176 W. Broadway. Church Services Sun. and Fri. 7:00 p.m.

NEW MEXICO

ALBUQUERQUE—First Spiritualist Church of Light N.S.A.C., 131 Alcazar St., N.E., Albuquerque. Services: Sunday 10 a.m. Mrs. M. H. Sylvester, President. Telephone AL 5-3854.

NEW YORK

New York State Conference of N. S. A. Churches—

President—Robert G. Howell

47 Front St., Binghamton, N. Y.

Secretary—Margaret Tice

208 Boulder Rd., Solvay 9, N. Y.

BINGHAMTON—1st National Spiritualist Church, 47 Front St., Sun., Lyceum 10 a.m. Church Service 11 a.m.; Wed., 7:30 p.m., Women's Service Group, 8:30 p.m. Robt. Howell, Pastor; Arlene Vavra, Secretary.

BUFFALO—Spiritualist Church of Eternal Brotherhood, 1980 Bailey at Hazel. Service: Sun., 7:45 p.m.; Wed. 2:30 p.m. Rev. D. Mona Berry, 262 Dartmouth Ave.

Center of Psychic Science Spiritualist Church, 695 Elmwood Ave. Sun., 2:30 p.m. William G. Turner, Pastor. Sec'y Lucille M. Turner, 105 North Main St., Cassadaga, N. Y.

FREEVILLE—Harmony Center Church, Freeville Camp Grounds, Freeville, N. Y. Services, First and Third Sundays each month, 2:30 p.m. Pastor, Mrs. Mildred Stevenson; Mrs. Ruth Craft, Sec'y, 11 Charles St., Cortland, N. Y.

ROCHESTER—Plymouth Spiritualist Church, 889 S. Plymouth Ave. Sunday Services, 3:30 p.m. and 7:30 p.m. Dinner served every Sunday, 5 p.m. Circles, 6 p.m. Healing at all services. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan, Secretary.

SYRACUSE—First Spiritualist Church, 535 Oakwood Ave., Services, Sun., 3 p.m. and Wed., 7:30 p.m. Margaret H. Tice, Pastor and President, phone HO 8-5638; M. Frances Morse, Secretary.

OHIO

Ohio State Spiritualist Association—

President—Rev. Alice Lamb Towner

Box 3, Brady Lake, Ohio.

Secretary—Ralph D. Cutlip

5465 Main Ave., Ashtabula, Ohio.

AKRON—Home Spiritualist Church, Pine & Chestnut St. Sun., Lyceum 6:30 p.m.; Devotional Service 7:45 p.m. Message Service, Thurs., 8 p.m. Rev. Mattie Failor.

ASHTABULA—1st Spiritualist Temple, W. 43rd and Main. Sun. and Thurs. 7:30 p.m. Lyceum, Sunday 6:00 p.m. Ralph D. Cutlip, Pres., 5465 Main Ave.

CLEVELAND—Spiritualist Temple of Truth. Services, Tuesday 7:30 p.m. Development Class immediately after Services. 3540 Bainbridge Road, Cleveland Heights 18. Juliet G. Goldberg, Pastor, YE 2-3532. Josephine Hudec, Secy.-Treas., 663-7161.

COLUMBUS—Spiritualist Church of Spirit Revelation, 241 W. Hubbard Ave. Sun. and Wed. 7:30 p.m.; message service, fourth Fri., 8 p.m. Mrs. Helen Zang, Pres., phone 491-1591; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

The First Spiritualist Church, State and Sixth Streets. Church phone Ca 8-112. Services Sun. and Thurs., 7:30 p.m. Pastor, Dr. William B. Owens, 1800 Kent Street.

The Spiritualist Science Church, Hotel Chittenden. Services Sun., 7:30 p.m. First Sun. of each month, conference, 2:30 to 4:45 p.m. Dinner served at 5 p.m. Evening service, 7:30 p.m. Rev. Edgar J. Smertz, Pastor, Edna D. Smertz, Sec'y., 1720 E. Broad St., phone CL 3-7181.

Boerstler Memorial Spiritualist Temple, 79 McDowell St. Services Sun. 7:30 p.m.; Thursday 7:30; Minnie Davis, Pastor, BR 4-8832.

First Spiritualist Church of Linden, 1751 Aberdeen Ave. Devotional Services, Sun. and Thur., 7:30 p.m. Last Sunday in month from Sept. through May, 3:30 p.m. and 7:30 p.m. Services. Dinner, 5:00 p.m. Pres., John Rowe; Pastor, Maudella Rowe, 5019 N. High St., Res. phone 267-0857; Church phone 263-1631.

DAYTON—Central Spiritualist Church, Haynes and Hulbert Sts., Sunday Services, 7:30 p.m. President William Cates, 253-5791; Sec'y., Anita Mount.

EAST LIVERPOOL—1st Spiritualist Church, 245 W. 6th St. Services, Sun. and Mon., 7:30 p.m. Sara H. Bowersock, Pres.; Mary M. Martin, Sec'y, P. O. Box 501, East Liverpool, Ohio.

KENT—1st Spiritualist Church, 132 S. Water St. Sun., 7:45. Wed. Study Class and Healing 7:45. Rev. Alice L. Towner, Brady Lake.

LIMA—Spiritualist Church of Truth, 1445 E. High St. Road. Services Sunday 3:00 p.m., Wed. All Message Service, 7:30 p.m. President Howard W. Lee, 421 N. Jameson, Phone CA 3-0863; Secretary Doris Jenkins, 699½ N. West St., Phone CA 2-7301.

MASSILLON—First Spiritualist Church, cor. of North Ave. and Third St., N. E. Sunday evening service at 7:45. Mary J. Church, Pastor. Message Circle 1st and 3rd Saturdays, 7:30 p.m. Telephone at Church TE 2-4464.

STEUBENVILLE—First Spiritualist Church, 207 No. 6th Street. Services, Sunday and Wednesday, 7:45 p.m. Rev. Cora B. Yocum, 109 Pembroke Road.

TOLEDO—National Spiritualist Church, Commodore Perry Hotel (English Room). Services Sunday, 2:30 p.m. Mr. Erwin O. Fosgate, Pres., 209 Marie Place, Perrysburg; Orlyss Ballmer, Pastor.

YOUNGSTOWN—Grant St. Spiritualist Church, 228 Grant St. Services Sun., 7:00 p.m.; Mon., Study Class, 7:30 p.m.; Wed., Message Service, 7:30 p.m. Friday, Healing Service, 7:30 p.m. Rev. Amy Pearce, Pastor, 130 West Glenaven, Youngstown 7. Phone ST 8-7931.

First Spiritualist Temple, 323 W. LaCleda Ave. Sunday Healing 2:30 p.m. Services 3:00 p.m. Message Service 2nd Wednesday. Gilbert Foster, Licentiate Minister, Pastor, 451 E. LaCleda Ave., Youngstown 7. Phone ST 8-9298, Church Phone ST 8-9134.

OKLAHOMA

Oklahoma State Spiritualist Association—

President—Lester C. Scoles

4541 N. W. 43rd St., Oklahoma City

Secretary—Mrs. Alta J. Scoles

4541 N. W. 43rd St., Oklahoma City

ENID—Spiritualist Healing Center Church, 1020 East Maine, phone AD 7-1138. Sunday: 10 A.M. Lyceum, 506 West Iowa. Alice Marie Eppinette, Conductor and Healer. 10:40 A.M. Lecture and Class work, 11:10 A.M. FREE Public Healing, followed with Spirit Greetings. Alice Marie Eppinette, Pastor, A.S.P. Fields, Assistant Pastor.

OKLAHOMA CITY—Central Spiritualist Church, 1005 N. Harvey. Sunday and Wed. 7:30 P.M. Pastor, Carrie Hamblen.

TULSA—2nd Spiritualist Church, 919 S. Cheyenne St. Sun. 8 p.m. Healing, Devotional and Message Service. Rev. Adella Reynolds, Pastor; Mildred Arnold, Sec'y.

OREGON

GOLD HILL—Concord Spiritualist Chapel, N.S.A.C., 560 Second Avenue, Gold Hill. Services, Sunday, 7:30 p.m. Rev. Elvina Colburn, Pastor, Ruth Carbiener, Sec'y.

PORTLAND—The First Spiritualist Church, N.S.A.C., Beaver Bldg., 1510 S. E. 9th and Hawthorne Blvd. Sun. 7:30 p.m., Service; 7:45 p.m., Healing. Rev. L. E. W. Conley, Pastor.

PENNSYLVANIA

Pennsylvania State Spiritualist Association—

President—Mr. Charles McElwee

Quinton and Alloway Roads

R.D. No. 3, Salem, Pa.

Secretary—Rev. Dorothy Wynn Smith

Treasurer 1515 Spring Garden Street

Philadelphia 30, Pa.

HARRISBURG—First Spiritualist Church, 607 North 2nd St., Knights Malta Hall. Services 2:30 p.m., Sunday. Rev. J. F. Kreisa, Pastor, Freda Marburger, Pres., P.O. Box 587, Harrisburg. All welcome.

McKEESPORT—1st Spiritualist, 809 Locust. Sunday, Healing 7:15, Lectures, Messages 7:45. Mrs. Laura Salvador, President.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves., Phila. 40. Services,

Sunday, 2:30 p.m. Healing—Sermon—Messages. Services, Wed., 8 p.m. Healing and Messages. Social, 2nd Sat. in each month. President, Rev. Mahlon Simon, Pastor, Rev. Reba E. Fasnacht.

Second Spiritualist Church, 423 South Broad Street. Church services, Sunday, Healing, 7:00 P.M., Lecture and Messages, 7:30 P.M., Wednesday, 8 P.M. Message Service. Rev. Alida Neige, Pastor, Rev. Augusta Taylor, Co-Pastor.

The Fourth Spiritualist Church, 165 E. Albanus St., Philadelphia 20. Services Sun. 2:30 and 8 p.m., Wed. and Fri., 8 p.m. Pastor, Rev. Harry H. Brunning, telephone Gladstone 7-3375.

First Association of Spiritualists, Master and Carlisle Sts. Sun., Lyceum 2:30 p.m.; Lecture and Messages 3:30 p.m.; Dinner 5 p.m. Healing Service 7 p.m. Lecture and Message Service 7:30 p.m. Revs. Melvin O. and Dorothy Smith, Co-Pastors; Charles McElwee, Pres., R.D. 1, Salem, N. J., Mary Mooney, Sec'y, 970 Allengrove St., Philadelphia 24, Pa.

PITTSBURGH—First Spiritualist Church, 256 Boquet St. Service Sunday and Thursday, 8 p.m. MU 2-3878, or Sarah Taylor, President, Phone HI 1-0131.

READING—First Spiritualist Church of Reading, 1047 Penn St. Services Sun. 7:30 p.m., Wed. 7:45 p.m. Clara Senior, Pastor, Lititz, R.D. No. 4, Pa. Telephone Ephrata RE 3-1894.

WILKES-BARRE—Second Spiritualist Church, 22 Public Square (Second Floor). Church services, Sunday and Wednesday at 8 P.M. Mrs. Augusta E. Ridler, Pastor and Medium.

TEXAS

Texas State Spiritualist Association—

President—Rev. Evelyn Muse
404 North 8th St., Edinburg, Texas.

Secretary—Willie Ben Dearmin
P. O. Box 1007, Crystal Beach Station
Port Bolivar, Texas

AUSTIN—First Spiritualist Church, 4200 Ave. D. Sunday Services, Lyceum 9:00 a.m., Church Service 10:00 a.m. Rev. Alma Johnson, Pastor.

CAMERON—First Spiritualist Church, South College. Sunday, Lyceum, 10 a.m. Devotional and Message Service, 11 a.m., each First and Third Sunday. Maude Pugh, Pastor.

DALLAS—First Spiritualist Church, 5334 Forney Road. Services; Sunday, 7:45 P.M. James F. Bradley, Pastor, DA 7-3625 Dallas, Elmer L. Atkinson, Assistant, MA 4-2368 Ft. Worth. Mailing Address, Sec'y 6818 Lovett Ave., Dallas, 27, EV 1-2416.

Second Spiritualist Church of Dallas, Hotel Dallas. Devotional and Message services each Sunday at 8 p.m. Rev. Maude Conner, Pastor; Mrs. Marie Schiller, Secretary. Phone, Davis 7-9280.

EL PASO—1st Spiritualist Church, 2328 Grant Avenue. Devotional and Message Service, Sun. and Wed., 8 p.m. Rev. Lena Halstead, Pastor; Ollie Barrett, Assistant.

HOUSTON—First Church of Divine Science, N.S.A.C., 3523 Beauchamp Street, Phone UNderwood 4-0474. Mr. E. J. Bowater, Pastor, Phone CApitol 7-2935. Sunday services, 10:45 a.m.; evening services, 7:15 p.m. with the exception of the first Sunday in every month. First Sunday in every month Dinner 12:30 p.m., afternoon service 2:30 p.m.; Wednesday service 8:00 p.m.

SAN ANTONIO—Louise Scholtz Memorial Chapel, 1627 Pan Am Expressway N. St. Services Sun., 7:30 p.m.; Wed., 8 p.m. Garrett H. Scholtz, Pastor; Mr. J. A. Shelman, Sec'y.

TAYLOR—American Spiritualist Church, W. 4th St. Sun. Services 7:30 p.m., Lecture, Messages. Rev. H. Hegdahl, Rev. Jennie Cervin, Co-Pastors; Mrs. Evelyn Cervin, Sec'y.

VIRGINIA

NORFOLK—Memorial Spiritualist Church, 307 W. 37th St. Devotional Services Sun., Wed. 7:30 p.m. Secretary, Miss Florence Siebert.

WASHINGTON

State Spiritualist Association of Washington—

President—Rev. William L. Norton, D.D.
6202 48th Ave. South, Seattle 18, Wash.

Phone Parkway 5-3738

Secretary—Lillian M. Schachterle
R. R. 2, Box 539, Tacoma 22, Wash.

BELLINGHAM—The First Spiritualist Church, Girard at "D" St. Sunday Services, 11:00 a.m.; Healing, 10:30 a.m.; Wed. Services, 7:30 p.m. Ruth Poole, Pres. 2014 D St., phone 734-5852. Marie Johansen, Secy., 1637 James St., phone 733-0479.

BREMERTON—Harmony Chapel, 837 4th St., Sunday, 7:30 p.m. Pres., Mrs. Angaline Turner; Vice-Pres., Leonia Watson; Treas., Lillian Moen; Sec'y, Glen Brink. 837 Fourth St.

PUYALLUP—First Spiritualist Church, 343 2nd St. S. E.; Service Sunday Friendly hour 6:30 p.m., evening service 7:30 p.m.; Ruth Circle 2 and 4th Wednesday 12 p.m.; Pres. Merton Boss, 1802 So. Adams, Tacoma; Sec'y Rachel Baars, P. O. Box 395 Sumner, University 3-7080.

SEATTLE—Universal Spiritualist Library, 3009 Arcade Bldg., Seattle Library open daily, Books for rent, Periodicals for sale. Mediums in daily attendance. Ada B. Johnson, Pres., Sunset 3-0449; Librarian, Emma English, Pa. 3-3229. Rev. Genevieve Siedler, ME 2-9095, Sec'y of Board.

Mary A. Tower Memorial Spiritualist Church, 916 East James St. Devotional Service Sun., 11 a.m. Sun. and Wed. 7:30 p.m., Adult Lyceum, Fri. 8 p.m.

Church of Spiritualist Unity, 3013 Arcade Bldg. Lyceum, Sunday 1:45 p.m. Devotional Service 3 p.m. Rev. Bertha D. Raudebaugh.

WEST VIRGINIA

WHEELING—Way Memorial Temple, Broadway and Maryland Sts., Wheeling. Sun. Lyceum 9:30 a.m.; Church Services 10:45 am. Rev. Charles Alldredge, Pastor.

WISCONSIN

GREEN BAY—First Spiritualist Church of Green Bay, cor. Webster and Pine Sts. Devotional Services Sun., 7:30 p.m. Phone Hemlock 2-8597.

MILWAUKEE—Kraft Memorial Spiritualist Center, Plankinton Hotel, Milwaukee. Sunday Devotional Services, 10:45 a.m.

WEST ALLIS—3rd Spiritualist Science Church, SO. 81st West Beecher. Sunday, 3 p.m. Devotional Service. Rev. Harre C. Milesi, Pastor; Mrs. Gladys Scharner, Secretary.

N. S. A. C. ORGANIZATIONS

Ministerial Association

Rev. Walter Holder, Pres., 516 North 10th St. Phoenix, Arizona.

Rev. Velma Dickson, Sec'y-Treas., 410 Lincoln Way East South Bend, Indiana 46601.

N. S. T. Club

Rev. Emma Ordop N. S. T., Pres., 3814 Louisiana Ave., St. Louis 18, Missouri; Rev. Margaret L. King N. S. T., Secretary, 2100 Connecticut N.W., Washington 20008, D. C.

Missionaries Club

Rev. Evelyn Muse, Pres., 404 N. 8th St., Edinburg, Tex. Rev. Florence S. Becker, Treas., 100 Robinhood Dr., San Francisco 27, Calif.

Rev. Janice R. Baynes, Secy., 2733 Thompson, Des Moines 17, Iowa.

Spiritualist Healer's League

Rev. Paul D. Wilson, Pres., 1110 W. Washington Blvd., Los Angeles 15, Calif.

Rev. Janice R. Baynes, Sec'y, 2733 Thompson, Des Moines 17, Iowa.

Licentiate and Certified Mediums Society

President, Omer Brock, 1604 Andrew St., Fort Wayne, Ind.

Secretary, Margaret Tice, 208 Boulder Road, Solvay 9, N. Y., phone 8-5638. Treasurer, Gracye Holder, 516 No. 10th St., Phoenix 6, Ariz.

(Continued EDITORIAL)

wonderful way of life? The assassination of a great President brings to our agonized attention that there are people living in our midst who have no respect for law or order; no respect for tradition, no love of country. If such elements in our society are not curbed our great democracy will fail as it did in ancient Athens and we shall see the full effects of our failure in a police state. This means the end of individual freedoms and all that our forefathers held so dear. We face an uncertain future, we must support and respect the leaders of both political parties, that our way of life in hamlet and city will continue to reflect the strength of Democracy.

QUIZ CORNER (Continued)

control in the case of spirit is static; guides are then not necessarily associated with an individual alone—their duties are many.

Guides are leaders, the derivation of the word implies leadership. Such leaders in the spirit world express themselves through a controlled channel prepared for them through the application of that psycho-electric force which we term mediumship. The guide may have no knowledge of the "mechanics" of the process while the control is equally ignorant perhaps concerning the message of the guide. The combination of the two, however, produces the demonstration.

Thus it is that the message and work of the guide is dependant on the control. There may be many guides, but in the process of demonstration there is but one control. Analogous as these terms may seem in purport and purpose; they are vastly different in association.

WINTERS (Continued)

He went into a coma and later, at the hospital, died.

The Spiritualist has long affirmed the reality, the value, and the continuation of the spiritual and the psychical within man. That psychic phenomena as found in all peoples, countries, and religions are worthy of our best thinking, evaluation, and application. God's world is as strange as it is wondrous. Truth takes on endless forms; and everyone; every science; every church; every religion has a responsibility and a share to seek for and impart to the secrets of the universe which will provide mankind with the reasons, the satisfaction, and the stability for living, learning, and growing: physically, mentally, and spiritually.

Declaration of Principles

National Spiritualist Association of Churches

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.
9. We affirm that the precept of Prophecy contained in the Bible is a Divine attribute proven through Mediumship.

N.S.A.C. Officers

President _____ Robert J. Macdonald
P.O. Box 147, Cassadaga, Fla. 32706
Vice President _____ H. Gordon Burroughs
3720 Ingomar St., N. W., Washington 15, D. C.
Secretary _____ Joseph H. Merrill
11811 Watertown Plank Rd., Milwaukee, Wisc. 53226
Treasurer _____ Clyde A. Dibble
1260 Drake Avenue, Burlingame, California

Trustees

Arthur A. Myers, Cassadaga, Florida, 32706
Jeannette J. Knepprath
3721 W. Washington Blvd., Milwaukee 8, Wis.
Ralph D. Cutlip, 5465 Main Ave., Ashtabula, Ohio
Evelyn Muse, 404 8th St., Edinburg, Texas
Ernst A. Schoenfeld,
3501 Shakespeare Ave., Chicago 47, Ill.

Spiritualist Healers League

National Spiritualist Association of Churches

Secretary

REV. JANICE R. BAYNES
2733 Thompson
Des Moines 17, Iowa

Each Wednesday at 8 p.m. the members of the League sit in Healing Meditation, sending Healing Prayer Vibrations to all in need.

HEALING THOUGHT FOR JANUARY

OUR prayer for health is sent forth in calm and sure appreciation that God IS.
The New Year is filled with health—health of mind, of body, of spirit. The living omnipresence of Eternal Spirit, is our constant strength.